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NOTES AND COMMENT

Palestinian Problems.—Writing in the September *Blackfriars*, Father Reginald Ginns, O. P., writes from personal observations some very disturbing things about the situation in Palestine. He says:

It is reassuring to Christians in Palestine—especially to Englishmen—to see that public opinion in England is being stirred up with regard to the affairs and fate of the Holy Land. It is high time. We are getting to be in very bad odour; or, as an English official here at Jerusalem said the other day, we are now thoroughly detested by everybody—French, Arabs, Christians, and Moslems. . . . The majority of Jews who have come here as immigrants hail from northern Europe—poor Jews who have not so much to lose and who hope there is much to gain by coming to Palestine. The Jews of England and America do not come—except on a visit. Zionism in Palestine will not, it seems, settle our domestic problems. In fact, at present it looks very much as though our efforts to settle the Zionist question are going to result merely in the unsettling of the Arab question, as Mr. Chesterton put it in his *New Jerusalem*.

The acceptance of the mandate pledges England to secure the establishment of the Jewish national home—a thing described as an experiment. Now there is no objection to the experiments—safe or dangerous—provided they are made with the property of the experimenter. Does the mandate then mean annexation? Or is the question of justice one that does not interest us? Surely it will be held by all for whom justice is a reality that Palestine belongs to the native Arab population. We know, of course, that the Jews claim it as their own since it was theirs 2,000 years ago. But one cannot distribute the world on those lines. The laws of prescription are now universally acknowledged in questions of this nature.

If then, there is any justice or right in the immigration laws of England and America, this enforced introduction of Jews into Palestine is a breach of justice. For if every nation claims the right of determining what strangers shall or shall not come to settle in its land, on what ground do we deny this right to the inhabitants of Palestine? Or must we await further proofs of the fact that the Jew is looked upon here as a most undesirable alien? It is a byword here that nothing but the protection of the British soldiers prevents a massacre. From this may be guessed the sentiments of the Arab mob, and one is under no illusion as to their significance after having watched those people—Christian and Moslem—under the influence of religious excitement.

Some of the Arabs who seek their rights by less violent methods appeal for the formation of representative government on the basis of the pre-war population, which included about 78,000 Jews in 1912, most of these being comparatively recent settlers from Europe, against about 600,000 of other religions. Last year, it is said, 10,000 Jews entered. And now, with this proportion as a basis, Jewish has

SPECIMEN PAGE OF BACON CIPHER



Courtesy of Mr. W. M. Voynich

become one of the official languages with Arabic and English, and other things are promised to be arranged on similar lines. The Arabs are afraid, and with good reason. The idea of the Arab and Jew living side by side as co-possessors and rulers in Palestine is a chimera. Moreover it would be folly to imagine that such was the idea of the Zionists. For the Jews, this is their land, bestowed by God on their fathers, the scene of their national history, their fortunes and their triumphs, the land to which for centuries past they have turned their eyes with sorrow and yearning. For them it is the Arabs who are the intruders. Think of this, and ask yourself what must be the Zionist hopes, ideals and ambitions. But you already know that some of them have given out that Palestine is to become "as Jewish as England is English"; and some of the less cautious Jewish journals here already speak with the confidence born of the belief that this land is theirs once more: Their paper is the *Ha-ares*, "The Land." One cannot but feel sympathy with this landless and outcast people; but existing facts cannot be neglected, nor may we do evil that good may come.

At present Zionists are buying up land, backed up by rich Jews of Europe and America. Both in the traffic in land, and in their commercial activities, they have unspeakable advantages over the Arabs, who still to a great extent observe the habits and customs of their ancestors. The Jew with his money and Western experience will develop Palestine perhaps, but there are many of us who are persuaded that it does not need developing in that way. Keep your Western methods in the West where they were born. It is painful to walk along the streets of Jerusalem and see newly-painted signs of the Syndicate of this and the Anglo-Jewish Company of that. The experience of Europe and America leaves no doubt as to the goal of these things. Even the Arab looks into the future and sees visions of himself as the hewer of wood and the drawer of water for his Jewish master. At present, however, he is determined to keep this calamity in the realm of nightmares. So when one goes through the country, the question comes freely from his lips: *Antak Yahudi?* "Are You a Jew?" Soon it will be necessary to return to the régime instituted by the Mahomedan caliph long ago—all Christians wearing a large cross slung from their necks. It was a mark of scorn then among the Moslems; today, among the same people, it saves you from scorn, to say the least.

Such, then, are the reasons that appear to us to call for an attack on Zionism and on our present policy in Palestine.

La Société d'histoire ecclésiastique de la France.—The Société d'histoire ecclésiastique de la France—an organization of recent foundation—is not unlike our own American Catholic Historical Association which will celebrate its second birthday next December. The president of the organization is M. René de la Gorce, the distinguished historian of the Second Empire and the Second Republic; its vice-presidents are Mgr. Baudrillart

and M. Paul Fournier. Among those who are members of its Executive Council we find the names of several bishops, prelates, and erudite laymen like M. Pagniez, M. Imbard de la Tour, Georges Goyau and others who are eminent in the field of letters in France. It has an official organ—*Le Revue d'histoire de l'Eglise de France*, published quarterly under the able direction of Father Victor Carrière. In a subsequent issue we hope to publish an interesting and informative account of the organization.

The Dominicans at Oxford.—The building of a new Dominican Priory at Oxford on which operations began on August 15 is an event of deep historical significance and has called forth many tributes to the Sons of St. Dominic, of which the Letter of the Holy Father is emphatically the greatest. It is addressed to Father Bede Jarret, through whose exertions the project is largely due. The following is a translation of the Holy Father's letter:

To Our Beloved Son, Bede Jarrett, O.P., Provincial of the English Province.

Beloved Son, Health and Apostolic Benediction.

We are rejoiced to hear that you are now on the point of beginning the building of the new monastery at Oxford, a project that you have long had in your mind, from a desire to perpetuate the memory of the past, and in the hope of fruitful results therefrom in the future. Regarding, as We do, the English people with peculiar affection and longing for their return to the unity of the Faith, We feel that the Order of St. Dominic is especially adapted to this work of reconciliation, by the example of strict religious discipline and zeal for the glory of God. We have good reason therefore for hoping that your undertaking will be widely useful not only by representing religious life in its perfection—through which the sons of St. Dominic are the good odour of Christ unto God—but by fruitful and industrious labour for others in the cultivation and communication of the various sciences, human and divine. With this object you propose to attach to your monastery schools in which in the first place philosophy and theology in accordance with the doctrine of St. Thomas—as the traditions of your Order enjoin—shall be taught both to inmates and externs, and further, as opportunity offers, lectures be given on various departments of knowledge, until from humble beginnings a flourishing University arise.

You well know what the times require and what the Church desires, especially in these days, from her religious Orders, and therefore We have confidence that the work you are promoting of restoring as it were to life and former beauty your venerable home of piety and learning at Oxford, long since lamentably destroyed by violence, will prove greatly to the advantage not only of Oxford itself but of the Church in England.

Meanwhile it is an auspicious omen that, as We hear, the commencement of the building will take place on August 15, on which

day, being the Feast of the Assumption of the Blessed Virgin, the Dominican Fathers first took up their residence in Oxford, seven hundred years ago.

We ourselves, as was fitting, on first hearing of your project, congratulated you on the work you proposed taking in hand, and in these letters We renew even more heartily these congratulations, now that the work is advancing towards its accomplishment. We rejoice, moreover, to learn that the work is not only approved but encouraged and liberally assisted by persons of all ranks. Gladly therefore by these words We declare Our good will towards this praiseworthy undertaking, and desire to give encouragement to all those who labour zealously to bring these beginnings to their fulfillment. That this may be happily accomplished, We lovingly impart, as a pledge of heavenly favours to you, Beloved Son, to those persons above mentioned, to your brethren in religion, and to all those that shall be present at the opening celebration, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 10th of June, 1921, the seventh year of Our Pontificate.

BENEDICT XV., Pope.

This event happily synchronizes with the sept-centenary of the Dominican Order; and English press utterances indicate an extraordinary change in educated opinion concerning Saint Dominic, St. Thomas, and the Order of Friars Preachers. Time was when "Dominican" connoted an "Inquisitor," and in mid-Victorian days, a certain English writer could allude to St. Dominic as a "harmless lunatic and a raving madman." Today the Friars are the subject of sincere laudations and the sept-centenary of the Order is universally regarded as a significant fact in religion and in learning alike. One of the most notable illustrations of this reversal of view is found in the columns of the London *Times*, whose offices, by the way, now occupy the original site of the early English home of the "Black Friars." The utterances of the *Times* are indicative of the trend of opinion in England. It says:

All the world knows that this year will see the six hundredth anniversary of the death of Dante. The Pope has reminded us that a month earlier it will see the seven hundredth anniversary of a saint whom the great poet celebrates in one of the most beautiful parts of the divine poem. When the glorified spirit of St. Thomas Aquinas, the Dominican, has sung the praises of St. Francis of Assisi in the heaven of the sun, that of St. Bonaventure, the Franciscan, tells the life and the merits of the founder of the rival Order. "The Providence which governs the world" raised them up, "two Princes," to lead "the Army of Christ" which "was marching slowly after the standards, full of fears and with thinned ranks."

Dominic was conspicuous in two respects in the Church of his time. He took a leading part in the struggle for the suppression of the Albigenses, and he gave his Order that turn for learning which distinguished it at a very critical time in the history of civilization and of the Latin Church. Dante relates how "in a short space

he made himself a great doctor" to prepare for the contest, and how he "smote among the growths of heresy" with learning and with zeal. He builded better than he knew. He saw, indeed, the necessity of learning in the champions of the Church, if they were to defeat the Albigenses by argument; but he can hardly have foreseen that within fifty years after his death, his disciples were to transform the teaching of the schools in almost every department of speculative thought.

The thirteenth century was an age of intense speculative activity, and at one time the speculation threatened to take a course fatal to the fundamental doctrines of historic Christianity. The doctrines of the Albigenses were a compound of age-long Oriental systems which had wandered from Syria to Bulgaria, from Bulgaria to North Italy, and from North Italy to Provence. But they do not appear to have made much progress outside these regions, and they were easily suppressed after the great nobles of Provence who favoured them had been disarmed. The real danger came from another quarter. It came from the works of the great Arabian philosophers, and particularly from those of Averroës, "who made the great commentary." These works were largely translations and expositions of the treatises of Aristotle, few of which had been known hitherto in the West.

The long pilgrimage and the many translations through which the books of the Stagirite reached the Christian schools, form one of the most curious episodes in the history of literature. Many of them were translated into Arabic for the Caliph of Bagdad, but the translation appears to have been made from a Syriac version of the Greek. Naturally they passed with Arab learning into Spain. There they were given a Latin dress by some of the learned Jews, who found life under the Crescent easier than under the Crusaders. From Spain they reached Paris, where they were eagerly read and debated by men to whom they came as a revelation.

The authority of Aristotle had always been great; it now threatened to become supreme, and supreme in the materialist sense in which the Arab doctors read it. The authorities were profoundly alarmed; again and again it was forbidden to read doctrines so disturbing. But prohibitions could not curb the insatiable thirst for learning. Averroism became a real menace to the Church in Paris, at the time when "the followers of Epicurus, who make the soul to die with the body," were the leaders of intellectual life at the splendid Court of Frederick II, and when they had plenty of disciples such as Cavalcante Cavalcante among the cultivated burghers of Florence and other north Italian cities.

This was the heresy which Thomas Aquinas and his master, Albertus Magnus, assailed and defeated. They borrowed its own weapons. They, too, found their armoury in the newly discovered Aristotle, and they used it with such mastery and such success that, in the twentieth century, we have Pope Benedict XV. proclaiming that through St. Thomas "God truly wished to enlighten His Church." They were terrible innovators, this new school, and their novel teach-

ing much disturbed adherents of the older system. But Pope Gregory IX. had the wisdom to recognize that the new movement could not be suppressed, and that it might be guided into the channels of strict orthodoxy. The prohibition of lectures upon Aristotle was no longer enforced, and the way was left clear for the Christian Aristotelians. The result was the presentation of the whole system of the mediaeval Church in a harness of precise definitions and of closely reasoned logic.

Nobody can turn the leaves of the *Summa contra Gentiles* or of the *Summa Theologica* without being impressed by the genius and by the intellectual honesty of the men who wrote them. He never flinches from difficulties. He states them fully, according to the knowledge of his time; he gives the best answers to them he can; and when he cannot answer them by reason, he owns that they must be accepted on authority. Albertus had written "non perficitur homo in philosophia, nisi scientia duarum philosophiarum, Aristotelis et Platonis"; his disciple takes the same view, though he lays the whole weight of his system upon Aristotle. His great difficulty was to purge out the Averroist leaven which had crept in with the new treatises; but if he could not altogether prove that Aristotle was orthodox, he was at least able to demonstrate that his teaching could be quite as well accommodated to the teaching of the Church as to the fancies of the Arabian thinkers.

To have done this was the great achievement of the "Dominicanes," as the old canting name for the Dominicans has it. Averroës prostrate at the feet of St. Thomas is a not infrequent figure, as many of our readers know, in early Italian frescos of the "Doctor Angelicus." He fulfilled, and more than fulfilled, the end for which St. Dominic had founded his Order, but St. Thomas fulfilled it in the new and surprising way appointed him.

The Holy See and the Nations.—Abbot Hunter Blair writing in the *London Universe* regarding the attitude of certain individuals and the English press towards the Holy See, says:

The curious tradition still to a great extent prevalent among British newspapers, of ignoring the Pope and all his works, and leaving his doings and his policy to be treated of (if at all) by clerical writers in the so-called religious press, finds no counterpart in foreign journalism, whose conductors are perfectly alive to the immense influence of the "Vatican" in world-politics, as is clearly enough shown by the numerous articles appearing week after week in their papers. It was the fashion in England, both during and after the Great War, for writers who ought to have known better to dwell complacently on the "rapid decay," or sometimes the "utter extinction," of such influence as the Pope may have heretofore exercised in the affairs of the world.

An interesting and instructive comment on this assumption is afforded by a single fact—one which has aroused much attention,

during the past year, in other countries than our own, and has been made the subject of many articles in European and American newspapers. This is the remarkable, and indeed extraordinary, extent to which the nations of the world have been tumbling over one another (if the phrase be not a disrespectful one) to secure an adequate representation of their several interests at the Court of Benedict XV. Never, in truth, in the age-long history of the Papacy, has it been in such intimate diplomatic relations with the peoples of both hemispheres—Catholic and non-Catholic.

In the *Atlantic Monthly* for September, Mr. J. L. S. Wood writes:

"Before the war," says Mr. Wood, "the Holy See had diplomatic relations with a dozen states; now it has such relations, either sending a representative or receiving one, or, in the large majority of cases, by sending and receiving, with twenty-five. Quality, too, has increased, as well as quantity. Before the war Rome sent to foreign powers only five nuncios, including those of the second-class, and two internuncios; it received only two ambassadors and twelve ministers, of foreign states. Now it sends out nineteen nuncios and five internuncios, receiving eight ambassadors and seventeen ministers. Governments which had no relations have established them. Governments which had broken off relations have restored them. Governments which had second-class relations have raised them to first-class."

The British Empire has converted its special mission, established in 1914, into a permanent legation. Holland, which in the Spring of 1915 carried through Parliament the proposal to send a representative to the Holy See, on the ground that it was the country's special and vital interest that peace should be brought about as soon as possible, has made its relations permanent, receiving a separate internuncio instead of having a subordinate share in the nuncio at Brussels. Among the governments which had broken off relations with the Vatican and which since the war have restored them, France is the outstanding figure. The German Embassy has replaced the Prussian Legation, and Belgium, Chile, Brazil, and Peru also have raised their legations to the full rank of embassies. Poland, Czechoslovakia, and Yugoslavia, new countries which have risen from the war, have established diplomatic relations with the Vatican.

What is the explanation of this remarkable phenomenon? Why are the governments which, during the war, rejected and despised the Vatican's counsels to peace, now so anxious to get into its good graces?

It will be contended that on the part of some governments the Vatican's good will is sought solely to serve their political purposes in the lands over which they have acquired physical control and where the people give spiritual allegiance to the Pope. This is undoubtedly true in some instances. But the greatly increased influence of the Vatican since the war cannot, we think, be attributed wholly to national selfish considerations. It goes deeper than that. The nations would not be much concerned about bettering their stand with the

Vatican if they did not realize with impressive force that the Vatican has greatly bettered its position with mankind.

There is no mystery about how this was done. When the victors were concerning themselves chiefly over reparations and distribution of the spoils, the Vatican was concerning itself only with the binding up of wounds, the relief of distress, and the administration of spiritual consolation to all who were bereft and sorrowing. Amid the encircling gloom it was the one kindly light.

The Pope was kept away from the peace table but through his fatherly impartiality and his diligence in providing aid and comfort for the living victims of the great catastrophe, he found a welcome in the hearts of all men of good will. And thus his power was increased and his enemies confounded.

Just recently a Deputy of Italy, whose government insisted on the Pope's exclusion from the conference to make peace, lamented in the Italian Chamber that Italy was the only Power of importance in the world that was unrepresented at the Vatican, a condition, he declared, which was most unfortunate for Italy and ought to be remedied. And since then there have been many signs that Italy is disposed to seek better relations with the Vatican.

The world, quite manifestly, is spiritually sick. Never has it been in greater need of spiritual comfort and guidance. Where could it turn more hopefully for these helpful ministrations than to the one power which has survived the political cataclysms of all the centuries past, which has its ground of spiritual authority from Christ, and His pledge of perpetuity?

The Irish Benedictine Dames of Ypres.—On Thursday, September 8, Feast of the Nativity of the Blessed Virgin, the Church at Kylemore Castle, now an Abbey of Benedictine nuns, was blessed by the Most Rev. Dr. Gilmartin, Archbishop of Tuam, and dedicated to the Sacred Heart. This event marked the permanent establishment in Ireland of the Irish Benedictine Dames of Ypres.

The first Irish Abbess of the Abbey at Ypres was Dame Mary Joseph Butler, who was born in Kilkenny in 1641. Sent to be educated at Ghent by the English Benedictine Dames, she petitioned, at the age of twelve, to be received into the Order, and made her religious profession in 1657 at the English Benedictine Convent at Boulogne at the age of sixteen. When the foundation was made at Ypres in 1665, it failed to prosper under its first Abbess, Dame Beaumont, and in 1682 the house was converted into a national foundation for the Irish Benedictine nuns of various houses founded from Ghent. Dame Butler was instrumental in founding the Benedictine Convent at Dublin, in which King James II took so great an interest. She traveled to Ireland, and opened a school for about thirty girls. Later, the convent was sacked by the soldiery of William III, and Dame Butler returned to Ypres, where she died in 1723. Whilst passing through London on her way to Dublin, Dame Butler was presented with her nuns in their Benedictine habit to the Queen at Whitehall. On her

return to Ypres she resumed her former duties as Abbess under conditions of extreme poverty. She died in the sixty-sixth year of her religious profession.

For more than two centuries and a half the Ypres convent was regarded affectionately by the Irish people as a sort of outpost of Ireland on the Continent enshrining historic memories glorious as well as sad. In his sermon at the dedication of the chapel at Kylemore, Dr. Gilmartin said that this Order did not seem ever to have acquired a permanent home in Ireland until the German guns shelled the Abbey at Ypres in October, 1914. He recalled that an Irish general named Moran saved the convent from desecration and destruction during the French Revolution. It was the only convent that survived the Revolution in Flanders. The story of their leaving under shell fire in 1914 has been told in an interesting volume published in 1916. A temporary home was secured for the nuns in Macmine, Co. Wexford, where they were treated most kindly by the Bishop of Ferns. In seeking a permanent abode they finally secured Kylemore Castle, one of the wonders of the West of Ireland—a fairy palace in the Connemara Highlands.

Kylemore Castle is located in a spot of rare beauty chosen as the site of his dream-dwelling by Mr. Mitchell-Henry, the son of a rich merchant of Manchester. Through its two principal owners, Mitchell-Henry and the Duke of Manchester—whose wife was a daughter of the late Eugene Zimmerman—America can claim associations with Kylemore.

Mitchell-Henry built the church as a place of divine worship for his own family, for all whose members the priests and people of the district had the greatest esteem. Dr. Gilmartin adverting to this during the course of his sermon said: "If Mr. Henry could express his wish today he would prefer to see the beautiful church handed over to the Irish Dames of Ypres rather than see it left untenanted and voiceless."

The *Times* Educational Supplement has the following sympathetic comment on the subject:

Residential schools for Roman Catholic girls in Ireland have, as a rule, been convent schools under the direction of the Bishop. It is somewhat of a novelty, therefore, to find a school opened on the well-known Benedictine lines. The Irish Benedictine nuns are transferring the school opened at Ypres in the seventeenth century to a new home at Kylemore Castle, in Connemara. Anyone who has seen that place of romantic loveliness must feel kindly towards the new venture. Loreto Convent at Killarney has a situation of equal beauty, but when we think of school after school for Irish boys, one high on the Dublin mountains, another guarding the lakes at Enniskillen, a third lonely among the Comeragh ranges, and many another, it must be admitted that Irish girls have had much less than their fair share of that education in the love of Nature which Ireland offers in such abundance.

The Catholic University of America and Dante.—The Right Rev. Monsignor John T. Slattery of Albany, the author of a notable work on Dante,

represented the Catholic University of America at the Dante sex-centenary celebration held at Ravenna, Italy.

Monsignor Slattery is president of the Dante Memorial Association and in its name presented to the National Committee for the Restoration of Dante's Tomb the sum of \$1,000, collected through the efforts of the Catholic University and members of the Association.

This sum would have been larger had it not been judged prudent to merge the work of the Association in that of the National Dante Association in order to avoid overlapping.

During the sessions of the Sisters' Summer School at the Catholic University, the Right Rev. Thomas J. Shahan delivered a lecture to four hundred students on "The Religious Influence of Dante and His Place in the Development of Catholic Philosophy, Poetry and Art."

Dr. Joseph Dunn, professor of the Gaelic language and literature at the Catholic University, will soon publish an exhaustive study of Irish antecedents of Dante, showing to what extent medieval Irish religious thought and life affected the structure and temper of the *Divine Comedy*. Many who have read Dr. Dunn's scholarly study on St. Brendan in the middle ages anticipated a treat for students of Dante and medieval Ireland in this forthcoming work.

Bishop Shahan is a member of a committee of distinguished citizens of Washington who planned a national celebration of the sixth centenary of the poet's death during October. The Dante collection in the University library numbers already over one thousand volumes, mostly modern critical tests of Dante and the best studies of the last fifty years. Bishop Maurice F. Burke of St. Joseph, Bishop William Turner of Buffalo, Bishop Shahan and Monsignor Henry A. Brann of New York have been generous contributors to his collection. Among its treasures is a copy of the folio edition of John Da Seravali's Latin translation of the *Divine Comedy*, executed at the request of two English bishops early in the 15th century in order that the poem might be better appreciated and known in England. Leo XIII had this rare manuscript published and through the Rev. Dr. John A. Zahm, C. S. C., then provincial of the Congregation of the Holy Cross, a copy was presented to the University library.

The Pontifical Biblical Institute.—The Pontifical Biblical Institute of Rome was founded by Pope Pius X, and its erection dates from the Apostolic Letter, *Vinea Electa*, of May 7, 1909; hence the vine-cluster which appears upon the publications of the Institute. The vine-cluster forms part of the arms of the late Pontiff, and the "elect vine," said the Holy Father, "represents Holy Scripture which we have been striving by every means at our disposal to render more fruitful, both to the pastors of the Church and to the faithful."

The Institute, which the Holy Father entrusted to the direction of the Jesuits, has now ten professors, two of whom are English-speaking, Father J. O'Rourke (American), and Father Edmund Power (Irish). The present Rector of the Institute is Father A. Fernandez, formerly professor of Sacred Scripture at St. Beuno's College, North Wales. The Institute

is installed in Piazza Pilotta, Rome, near Santi XII Apostoli, beneath the slope of the Quirinal.

The work of the Institute includes lectures on all Biblical subjects and Oriental languages. It is empowered to confer on its students the baccalaureate, and in the name of the Biblical Commission, the degree of licentiate in Sacred Scripture. Conferences, to which all students are incited are given at various intervals during the year, in Spanish, Italian, German, French and English.

Since its foundation the Institute has published some forty volumes, one of the latest being the learned work of Dr. Henry Schumacher of the Catholic University of America. The publications are admirably edited, and, as a rule, accurate to a jot despite the fact of the many foreign languages in which they are written. Most of the published works appeal chiefly to students and scholars, but its minor publications look to the immediate needs of the faithful, e.g., a Synoptic version of the Gospels in Polish, and a Gospel for the little ones in Italian, with illustrations from the paintings of Fra Angelico.

Significant Statistics.—The Rev. Willard Dayton Brown, secretary of the Educational Board of the Reformed Church in America, addressing the 115th Annual Synod of the Church, at Asbury Park, N. J., on June 3, made the statement that there are now 35,000 churches in the country without pastors. He also stated that there are about 5,000 students in the theological seminaries of all churches, of which number about 1,450 graduate this year. Some time previously Bishop William Lawrence, addressing the Massachusetts Convention of the Episcopal Church said: "mixing business with the ministry was causing a lowering of efficiency among clergymen" and he deplored the "fact that clergymen are taking up outside work to eke out their living." He suggested that these clergymen give up their activities or leave the pulpit altogether for they cannot combine the two, "for in attempting to do this a clergyman claims the privileges of both the business man and the clergyman." By way of comment on the Bishop's statement, the *Literary Digest* says: "What else are ministers to do to save themselves from absolute poverty?"

The ministerial situation in the non-Catholic field generally is evidently serious. The Rev. E. Guy Talbot, writing recently in the *Christian Work* states that the largest denomination in the United States today has one-fourth of all its pulpits manned by "supplies"—men who are not regular ministers. Another denomination, he reports, has 20,000 pulpits vacant; a third had more than 3,300 without pastoral care; and in still another, there were 1,000 fewer ministers than in 1914. Mr. Talbot assigns as the chief reason for the shortage the lack of graduates from theological seminaries. An investigation of 3,500 ministers in one denomination shows, according to Mr. Talbot's statement, that only one-half of them had a college education and that only one-fourth had both college and seminary training.

A survey of conditions in the Catholic Church, whose membership, according to the *Official Catholic Directory* (published by P. J. Kennedy

& Sons, New York) is now 17,885,646 reveals a situation which is quite the opposite of that found in the other denominations. It gives the following data regarding the activities of the church and indicates that, unlike the Protestant bodies, it is making rapid and substantial progress in every direction. The number of priests engaged in the ministry, parochial and otherwise, is 21,643; students in seminaries, 8,281; churches with resident pastors, 10,790; missions with churches, 5,790. This evidences notable development in church activities.

The following table offers a statement of the progress of Catholicism in the United States for the past five years:

	1916	1918	1921
Number of clergy.....	19,572	20,477	21,643
Students in seminaries.....	6,200	7,238	8,291
Churches with resident pastors.....	10,058	10,369	10,790
Missions with churches.....	5,105	5,448	5,790

It should be noted that there are no "unordained" clergy engaged in the ministry of the Catholic Church. Every Catholic pastor must be a priest who has had not only collegiate but seminary training the latter extending over a period of four years, though occasionally owing to diocesan needs some priests have been ordained at the end of a three-year seminary course.

Mr. Talbot also states that the conditions found in the denominations to which he refers have been brought about by an "economic boycott" which means that ministers are not paid adequate salaries. He gives an analysis of the salaries paid to ministers, from reports of the secretaries of the denominations, and says: "it seems hardly appropriate for the church to talk much about industrial injustice when it treats its own employees in this shameful way * * * the preacher must live on less than half of what the Government has established as a living wage." And adds: "this is not a picture very alluring to young men, and the boycott of the church members against the ministry is having its effect; if this un-Christian boycott is not soon lifted the Christian Church will lose that prestige that it has enjoyed in the past."

The Catholic Church evidently does not experience any boycotting. From reports gathered in various quarters since the opening of the Catholic colleges and seminaries this year we find that they are filled to repletion, and, in several instances, students have been refused admission owing to lack of accommodation. This is true not only of Catholic colleges and seminaries in the United States; similar conditions exist in Canada.

Honors for a Great Historian.—The elevation of Monsignor Baudrillart, Rector of the Catholic Institute of Paris, to the episcopate is a high distinction for a great historian. In conferring this distinction the Pope has not only rewarded one of the most eminent prelates of the French clergy, but one of the most brilliant minds of the Catholic Church today.

Awarded the highest university degrees which can be given in France, and having attained the highest honor to which a Frenchman of letters can aspire—membership in the French Academy—Monsignor Baudrillart

also enjoys a position in the first rank of orators and historians of the present time. His successes may in a measure be ascribed to the fact that he comes from a family of scholars. His grandfather, Silvestre de Sacy, was not only a statesman, but a famous writer and orientalist, the original promoter of Arabic studies in France. His father, Henri Baudrillart, was a distinguished economist, and he has a brother who is a famous professor.

Monsignor Baudrillart is now in his sixty-second year, and was a professor before he entered the priesthood. He was educated partly in religious institutions and partly in the official universities, winning the highest degrees, including the aggregate in marks for History and the doctorate in letters. This entitled him to a chair History in the government *lycées*. He taught in several institutions in the provinces before he was called to Paris. He was thirty-two years old when he decided to enter the priesthood; was received at the Oratory, and three years later he was ordained and became Doctor of Theology. After his ordination he was appointed professor at the Catholic Institute of Paris. In 1889, he was made assistant superior-general of the Oratorians. In 1907, when Mgr. Pochenard became Bishop of Soissons, Father Baudrillart took his place as rector of the Catholic Institute. In 1918, he was elected a member of the French Academy, where he took the place of Albert de Mun.

For more than a quarter of a century Monsignor Baudrillart has been identified with Catholic literary and social life in France; and as chairman of the Committee of French and Foreign Amity has done much to strengthen and maintain Catholic international relations. He is well known in the United States, as he visited this country in an official capacity, having represented the French Government on the occasion of Cardinal Gibbons' Jubilee two years ago. Last year he presided at a reception given the Knights of Columbus at the Catholic Institute in Paris and was one of the patrons of the committee to assemble the foreign students at Catholic schools and colleges in Paris.

Monsignor Baudrillart is a most prolific writer, among his major works being: *Quatre cents ans de concordat*; *Histoire generale*; *Vie de Mgr. d'Hulst*; *Histoire ancienne, Orient, Grece, Rome*; *Histoire de France et notions d'histoire generale*; *Le renouvellement intellectuel du clerge de France au XIXe siècle*; *Dictionnaire d'histoire et de geographie ecclesiastique*; *L'Eglise Catholique, la Renaissance, et le Protestantisme*, which has been translated into English by Mrs. Gibbs. The last mentioned is one of his most interesting studies. It discusses in a masterly manner to what extent the Renaissance was identified in certain countries with the Protestant movement. Cogently and clearly he refutes the contention that Protestantism has always been tolerant and more favorable than Catholicism to moral and spiritual progress. He points out the ruins accumulated and the anarchy unchained by the Reformation in the intellectual, social, and political order. This volume is decidedly impartial; and the author says in his preface: "I have never had any liking for evasions, nor for what it has been agreed to call pious lies. The Catholic Church needs nothing but the truth and is able to endure the whole truth. It was thus

that Bossuet understood history—an exact and accurate table of facts, inspired with the love of Catholic truth.”

It is this passion for truth coupled with real erudition and conscientious labor which has made Monsignor Baudrillart an authority among all scientific men, one whose prestige has rendered brilliant service to the Catholic Church. The scholarly merits of this erudite prelate naturally led to his advancement. His ambition, however, is not to occupy a high place in the hierarchy, for his desire is to remain where he can best serve the church, by speech, by writings, and above all by the great work of education and by training a Catholic intellectual *élite*.

An Appeal to Historians.—Dr. W. Romaine Newbold, of the University of Pennsylvania, through whose courtesy we are enabled to offer readers of the Review a facsimile of a page of the Bacon cypher, writes us:

July 21, 1921.

My Dear Doctor:

When your letter arrived I had no suitable print on hand but I have had one made which will, I hope, prove to be what you wanted. It is not a good example of the symbolism characteristic of the MS but is of unusual interest because of its subject matter, “The Descent of the Souls From Heaven.” The “awning” at the top, painted blue and yellow in the original, represents, I think, heaven. The souls fall through a dark channel, one is prone, apparently in a stupor, another is blind and feels her way with a stick. At the lower right they are shown coming to a consciousness of their change of scene (probably the cavern in which they are depicted is intended to represent a uterus). The photograph is very nearly the actual size of the MS. page, (9x6 inches).

I would be much indebted to you if you could put me in touch with a few Catholic scholars, interested in Bacon and familiar with 13th century science, who would be willing to join in this work. Systematic work on the MS. cannot be undertaken until it has been sold and funds provided for the preparation of accurate photographs, but I hope that will be done before very long and there is ample room for all who care to work on it. Much remains to be done before it can be read with confidence and the translation will occupy the time of many students for years.

Sincerely yours,

W. ROMAINE NEWBOLD.

The Church in Jugo-Slavia.—Catholics of Jugo-Slavia are endeavoring to collect funds in their own war-ravaged country for the erection of a worthy Catholic temple in Belgrade, and in this undertaking they are receiving generous support from the clergy and laity of other countries in Europe and of the United States.

In accordance with the wishes of the Holy Father, who has blessed and promoted the endeavor, the new church is to be dedicated to the Apostles SS. Cyril and Methodius, by whom the Slav peoples were converted to Christianity in the ninth century. Following the example of His Holiness, several European prelates have sent contributions, while some of the most distinguished members of the American Episcopacy have likewise given their hearty approval and assistance to an essentially Catholic effort in behalf of a country for which the Protestant churches of America are doing a great deal.

Never has the Catholic Church had a fairer opportunity of spreading the light of her teaching among a people to whom she has been an unknown quantity as a spiritual force. To give her a fitting home for the Blessed Sacrament in a non-Catholic city is an enterprise which, it is felt, will appeal to all Catholics.

Jugo-Slavia, or the new kingdom of the Serbs, Croats and Slovenes, which unites that chivalrous and intrepid little kingdom of Serbia to all the Southern Slav Provinces which were formerly under Austrian rule, is a state which numbers some six million Catholics out of a total population of eleven millions. Thus, the Orthodox Serbs are being brought for the first time into close contact with Slav members of the Church which an insidious propaganda had endeavored to represent as hostile to Slav ideals and national aspirations.

If the Serbs had no love for the Catholic Church in the past it was due not so much to religious prejudices as to the political intrigues of their foe. But today the Orthodox Serbs realize with their Slav Catholic brethren that the Church is universal and has never been bound up with any one nationality or country to the exclusion of another. Indeed, the magnificent attitude of the Slav Catholic clergy during the war contributed greatly to make non-Catholics understand this and, consequently, it is not surprising that Orthodox Serbs and Catholic Croats and Slovenes have united politically for the common good of the Southern Slav people.

The new republic of Jugo-Slavia which has arisen from this union of the three branches of a people long kept apart, presents the unique example today of two established state churches. Whether it is advantageous or not from a spiritual point of view that there should be state churches is a different matter, but the fact remains that the Catholic Church has obtained equal rights with the Orthodox in a country whose capital, Belgrade, has always been known as an essentially Orthodox city.

Yet, Belgrade, or the "White City," has had glorious Christian traditions, and the soil which has been hallowed by the blood of St. John Capistran and other martyrs in the struggle between the Cross and the Crescent bids fair to become some day a rallying point for all Catholic Slavs.

Melrose Abbey.— During the course of some work being done recently to preserve the ruins of the apsis of the abbey church at Melrose a discovery was made which recalls one of the most romantic episodes in history of this famed monastic institution. A leaden casket was found, in which was a silver box containing the embalmed remains of a human heart which is said to be the heart of Robert

the Bruce, the Patriot King of Scotland. Legend has woven a romantic story about the heart of Robert the Bruce; and Sir Walter Scott has enshrined his memory in song and story. Scott's home (Abbotsford) is within short distance of Melrose Abbotsford Abbey.

The heart of Bruce has had strange adventures. After a career of struggle and conflict with the English which lasted for nearly a quarter of a century, Bruce, who was a victim of leprosy died at Cardross Castle on the northern shore of the Firth of Clyde, June 7, 1329. He had vowed a pilgrimage to the Holy Land, but died before he could fulfill his vow, and consequently he intrusted Sir James Douglas with the mission of having his heart extracted and embalmed to be conveyed to Jerusalem and entombed there. Douglas was killed fighting against the Moors in Spain, and the sacred relic of Bruce, with the body of the devoted champion, was brought to Scotland and buried in the monastery of Melrose. Bruce's body was interred in the abbey church of Dumferline.

Melrose Abbey, in Roxburghshire, founded by King David I, was the earliest Cistercian monastery established in Scotland. It stood in a broad glen south of the Tweed, two miles distant from the Celtic monastery of old Melrose, where St. Cuthbert had lived five centuries before. Melrose Abbey suffered greatly from hostile English incursions; the soldiers of Edward II desecrated, pillaged, and burned the church; Richard II laid waste the surrounding country and set fire to the abbey. The stately church for which the abbey was famed was begun by the generosity of Robert the Bruce. Many of the abbots of Melrose were men of distinction: Abbot Waltheof (1148), stepson of David I, and honored as a saint; Abbot Joscelin, afterwards Bishop of Glasgow (1175), took a prominent part in the erection of the fine cathedral of that city, as a shrine for the body of St. Mungo; Abbot Robert (1268) had been formerly Chancellor of Scotland; Abbot Andrew (1449) became Lord High Treasurer; many others were raised to the episcopate. The English troops of Henry VIII burned Melrose in 1544; and the ruins were further devastated by a fanatical mob in 1569, when statues and carvings were ruthlessly destroyed; but more wanton still was the subsequent carting away of the sacred stones to serve as building materials. The result is seen in the religious emblems still seen as decorations in some of the houses in the district. The possessions of the abbey came to the Buccleuch family.

An interesting historical document, known as the *Chronica de Mailros* containing a rich store of data exists in the British Museum. There are also hundreds of charters and royal writs, dating from the reign of David I to that of Bruce illustrating the social life and economy of the period. These were edited by Cosmo Innes, the distinguished Scotch antiquarian in 1865.

A New Zealand Pronouncement on the Labor Movement.—The *New Zealand Tablet*, the foremost Catholic newspaper in the Antipodes, replying to a censure received at the hands of certain extremists in the councils of the labor unions, says editorially:

It is the extreme views of certain Labor agitators that we object to. And the reason we object to them is because they are subversive of all social and moral well-being and unsound in principle and application. . . . We advocate the people's liberties and rights, and we set ourselves against tyranny no matter from what source it comes. That much we have in com-

mon with all Socialists, but there is a line beyond which we can never go with them; and we are stayed exactly because we stand for the rights not of class but of mankind, and for the freedom, not of one department of life, but of life in its fullest meaning—life of soul as well as of body. We can have no praise for those Laborites who would turn a plutocratic despotism into a Socialist despotism and destroy Christian virtues among men. The writings of Marx, Bebel, Lassalle, and Liebknecht are rank with the odor of infidelity and hate for Christianity. Their doctrines are preached in Labor organs and by Labor orators over the whole world, leading men and women into an intellectual and moral captivity such as has not been known since the creation of the world. The extreme views work their way cunningly into the hearts of honest men, and wherever they gain a footing all restraints of religion are cast aside, and while there is abundant talk of rights, duties are neglected. Extreme Laborites declare war against God, but at the same time they make an idol of the State, giving it unlimited powers over the individual and the family. As long as Labor allows even the reflection of such principles to find a place in its press, so long can Catholics have no part with the people who tolerate such things.